

Death the sweetest Sleep,
OR A
SERMON
Preach't on the
FUNERAL
OF
Mr. *WILLIAM HIETT*,
Late CITIZEN of
LONDON.

By *Tho. Lye*, Mr. of Arts, and formerly Minister
of the Gospel in *Albhallows Lombard-street*,
London.

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The Epistle Dedicatory.

To the worthily Respected. Mrs. *ANNE HIETT*,
Relict of Mr. *WILLIAM HIETT* lately De-
ceased.

CHRISTIAN FRIEND,

T*His plain Sermon was lately Preacht, and is now
Printed at your request. What you heard with your
Ear then, you will now see presented To your Ey,
with some few additions, which my Time then did not per-
mit me To touch upon. It hath been Alwaies my judg-
ment, That, when Ministers of the Gospel ar called forth
To improve funeral obsequies, their proper Work is
not so much To launch out into prais, and panegyric
of the Dead, as to excite, and profit the Living. By this
compass I hav endeavoured to steer in this discours. And
herein, the judg of Hearts knows, my Heart, and Ey, and
Aim were steadily fixt on the Spiritual, and Eternal Weal
of that good Society, whereof, through Grace, I am an
unworthy Pastour, and you, A becoming Member.*

*I told them then, and I tell you now, that the Time of
our departure to our Beds of Earth was at hand, that
we must all, certainly, if not sodainly sleep in the dust,
and if so, may not the Blessed Moses his pathetick brea-
thing be lookt on as a rational inference from that deep con-
sideration. O that they were wise, that they under-*

A

stood

The Epistle Dedicatory.

stood this, that they would consider their latter end, Deut. 32. 29. *That you are not now to begin that great Work, I do not question, and do promise my self, that, in Gods strength, you will vigorously endeavour so to improve this fatal stroke, as, by it, the more To meditate on, and prepare for your last, lasting, endless end. You well understand the great Work, and Business, that you have yet To do, before you fall Asleep.-- It is certainly, so to live, as that you may cheerfully welcome Death as a reconciled Friend, or believingly defy it as a conquer'd Enemy. To that end, you will go on more, and more To clear up your interest in that Christ, who hath Turn'd the worst of poisons into the Best of Antidotes, transform'd Death into sleep. To live in the constant Acts, and Exercises of your Graces, specially Faith, Repentance, Self-denial, Heavenly-mindedness. To live, whilst in, Above this vain, false, vexing World. To walk before God in Truth, and with a perfect Heart. And do but Ask your own experience, whether That be not the way to be in Heaven here, when even on A supposed Death-Bed. To have your Lamp so fill'd with Oil, so fairly trimm'd, and cleerly burning, as that when you come to die, you may have nothing else left to do, but to die, to die in Christ, to sleep in him, and, at his return, arise, and live for ever with him. That thus you may resolve, and do, thus live, and die, both is, and shall be the fervent prayer of*

Clapham, Aug.
15th. 81.

Your sympathizing
Friend and Pa-
stor,
Tho. Lye.



JOH. II. II.

Our Friend Lazarus sleepeth.

THese Words are an *Affirmativ Proposition*, delivered by *our* blessed Saviour, wherein we note

1. The *SUBJECT* of it, or the *Person* spoken of, who is here described, by his *Name*, (a) *LAZARUS*, with his *Relation*, a *FRIEND*, *OUR* Friend. (a) in Heb. E-leazar.

2. The *PREDICATE*. *Sleepeth*. *Our* Friend *Lazarus* sleepeth.

First, As for the *Subject*. *Lazarus*, *OUR* Friend. Not *My* Friend, but *Ours*. q. d. Behold, my dear Disciples, I, who am your *Liege Lord*, and *King*, do yet stoop so far, as To own you not only for my *Servants*, and *Subjects*, but for my *FRIENDS*, and faithful *Lazarus*, tho' now dead, to be my *Friend*; I am indeed *your* Friend, and ye are *my* Friends, and so was *Lazarus*.

rus, whilst Living, my Friend, and your Friend. Our Friend *Lazarus*. From hence I infer

I. That there is *A Mutual Friendship*, a dear and intimate *LOV* betwixt the Lord *Jesus* and true Believers. 'Twas so betwixt Christ and *Lazarus*. *CHRIST* was certainly a Friend to *Lazarus*. Both his Sisters attest it. Lord, be whom thou lovest, is sick, ver. 3. The Evangelist avers it, *Jesus* loved *Lazarus*, v. 5. and the *Jews*, from his melting Tears, and yerning Bowels, conclude it, ver. 36. Behold, how he lov'd him. And that *LAZARUS* lov'd *Jesus*, abundantly appears from his friendly *Converse*, and *Communion* with him, his friendly treats and entertainments of him. Christ did often eat of his bread, and drank of his Cup. That *BETHANY*, which, by *Lazarus's* Death, may justly now be stil'd an house of Sorrow, was, in *Lazarus* Life-Time, to Christ a real *BETHLEHEM*, an house of bread. And so it was, and is betwixt the Lord, and all Tru Believers. *ABRAHAM* is stiled the Friend of God by *Jehoshaphat*; 2 Chron. 20. 7. and Jam. 2. 23. becaus of his firm *Covenanting*

venanting, and frequent Communion with him : and GOD owns him as his Friend. *Isa.* 41. 8. The like doth Christ our Lord. Henceforth I call you not servants, but friends.

Joh. 15. 14, 15. This friendship is (b) Mutual I lov them, that lov me. *Prov.* 8. 17. My Beloved is mine, and I am His. *Can.* 2. 16.

(b) *Jer.* 31. 33.
& 32. 38, 39.
Zec. 13. 9.
Hof. 2. 23.

From hence Learn.

1. The height, Ellevation, Zenith of a Tru Believer, a clod of dust, and sin, his Exaltation, that, as the Son of God is not ashamed to call him Brother, so both Father and Son are pleas'd to own and embrace him, as a Friend.

2. The infinit stoop, and condescension of the Lord Jesus, who, tho' he thought it no robbery, but rather claims it as his just Prerogative, to be equal with God, judges it no disparagement, to match himself with weak, and wretched men. Our Friend Lazarus. Friendship bespeaks a kind of (a) Parity. There may be love, where there is the greatest inequality. Love descends. But Friendship either finds, or makes an Equal.

(c) *Amicitia*
est inter pares.

II. That All those, that are Tru Friends to Christ, are mutually loving Friends each to other.

Not my Friend, but *OUR* Friend, saith the Text. Not a Friend to me only, who am the *head*, but To you also, and *all*, that are like you, living Members of the Mystical body. The holy *Ephesians*, that had true Faith in Christ, had a sincere lov to *All the Saints*. Eph. 1. 15. So had the *Colossians*, Col. 1. 4. The *Beloved Discipl* assures us, *Job. 4. 20, 21.* that 'tis impossible to lov the Father, or his Eternal Son, if we lov not his adopted Children. The Mutual lov of Saints is the very badg, livery, *Job. 13. 35.* *περὶ τὴν* Distinctiv Character of a Tru Discipl. By this shall all men Know, that ye ar my Discipls indeed, if ye lov one another. Ecce, ut *Christiani se mutuo diligant*, was the blessed Elogy, the convinced Heathens gav the Warm Christians of Old, who, were they now aliv, would see too much reason to decry, yea condemn the frozen hearts, and yet distemperd heats of the shallow Professors of this divided Age.

We hav dispatcht the Subject; proceed we to

Secondly, The *PREDICATE* of our Saviours Assertion-, *SLEEPETH*; i. e. is dead. The Apostl makes use of that, which

*maximè sanctus:
dormit. i. e.
mortuus est.*

which we call an *Euphemismus*. By a *soft expression* hinting that, which is of a more *harsh* signification. So, to *depart* hence, is *To Die*. The Syriack Version renders it כָּבַשׁ, *jacet, cubat, decumbit*, is *Laid down* to sleep; to *rest* himself on a bed of *Earth*, on a pillow of *Dust*. So the word is used, ^{2 Sam. 7. 12. & Isa. 14. 8.} and interpreted by the Septuagint.

But our Lords own *Mouth* is his Best *Commentary*. What he Here calls *Sleep*, ver. 13. 14. he most *expresly*, *παρρησια* i. e. most plainly, without a *Metaphor*, calls *Death*, *ἀντίδωκεν*, is *dead*.

From hence we gather This Note, That *Obf. A Tru Believers Death is a Sleep. A sweet, a Blessed Sleep. Not a Natural sleep*, such as that *Mat. 28. 13. is. Luk. 22. 45. Act. 12. 6. of this the Disciples misunderstood the words of Christ, ver. 12, 13. of this Chapter. But a Metaphorical sleep. Our sleep here is but a shorter Death, and our Temporal Death but as a longer sleep. None can Know the Estate of Life or Death, so well as our Blessed Saviour, who is Lord of Both. It is enough, that he tells us, that Death is no other than Sleep.*

Quest.

Quest. But, *What* is *That*, that is said to *sleep in Death*?

Gen. 3. 19.
Almondo a Via.
My body dies,
my spirit lives.
The day of death
to the body, is the
birth of Eternity
to the Soul.

Sol. 1. Negatively. Not the Soul, after its departure from the Body, No: The Bodies of men indeed, after Death, return to the dust and see corruption, Act. 13. 36. But their Souls having an immortal subsistence, and vivacity, neither die, nor sleep, but immediatly return to God that gave them, Eccl. 12. 7. The Souls of Believers ar, at their Death, made perfect in holiness, the spirits of just men ar then made perfect, Heb. 12. 23. and do immediatly pass into glory. So our Blessed Saviour assures the penitent Thief, that that very day, he, i. e. his Soul should be with him in Paradise, Luk. 23. 43. and Paul Knows, that as soon as ever his Soul departs out of his body, it will be with Christ, Phil. 1. 23. and that, when this our earthly house of this Tabernacle is dissolved, the Soul hath a building of God, an house not made with hands, Eternal in the Heavens. 2 Cor. 5. 1. 6. 8. That, as soon as we ar absent from the Body, we ar present with the Lord. Not the Soul then, but

2. *Positively*

2. *Positively.* The (a) *Body*, that, and (a) *Mat. 27. 52* that only is said to *sleep*. This Metaphor of *sleep* applied to Death is taken from the Body only. Now the great *Resemblance* between a Believers (b) *Death*, and *Sleep* <sup>(b) δ θανάτου
οἷον ύπνου.</sup> appears in *four Things*. *Plat.*

1. From those many *Synonymical Texts*, that do all with one Mouth *Eccho* to this Truth. David *slept with his Fathers*, 1 *Kin.* 2. 10. Solomon; 1 *Kin.* 11. 43. *Asa*, *Jehoshaphat*, *Hezekiah*. 'Tis Pauls usual *Idiom*, to call death, *sleep*; 1 *Cor.* 7. 39. and 11. 30.-- and 15. 6. 18. 20. 51.-- a *sleep* in *Jesus*, 1 *Thes.* 4. 13, 14, 15.-- Since the Fathers *fell asleep*, 2 *Pet.* 3. 4, the *sleep* of death, *Psal.* 13. 3. Thus the *Protomartyr Stephen* his Death is exprest; ἐκοιμήθη, *He* *Act.* 7. 60. *fell asleep*.

2. From those *Terms*, that are given to the Saints *Graves*. They are call'd their *Beds*. *They shall rest in their Beds*. When *Isa.* 57. 1, 2. a Believers Work is done, all he hath to do, is to go to *Bed*, and take his rest on his *Bed*, not of down, but *dust*. Hence the places of the Saints Burial, both in *Greek*, *Latin*, *French*, Κοιμητήρια, *Dormitoria*, *Cemitieres*,

Cemitieres, i. e. *sleeping places*. As in *Dutch*, *Gods-acre*, becaus bodies ar only sown there, to be rais'd again, which the *Heb.* exprefs with a greater Faith, by calling the Grave *Beth-chaim*, the house of the Living.

3. From that which is *Contrary* to Death, viz. *Resurrection*. It is call'd An *Awaking*. When I awake with thy Likeness. Many, that *sleep in the Dust*, shall *Awake*; Dan. 12. 2. To allude only to that *Isa.* 26, 19, 20. *Awake*, and sing ye, that dwell in the *Dust*.

4. From that notable *Parallel*, that most clearly runs betwixt *Sleep*, and *Death*, which, say judicious Divines, appears principally in two things, *Rest*, and *Resurrection*.

1. *Rest*. Sleep argues *Rest*, at least it tends to it, and *disposes* for it. They shall *rest in their (a) Beds*, *Isa.* 57. 2. Sleep on now, and take your *Rest*, Mat. 26. 45. When A Believer dies, he goes to his *Rest*, to a sweet *repose* in his Bed of Earth, *Warm'd* and *Perfum'd* for him by the precious Body of his Lord, and Saviour. A *fivefold* Rest, from Labour, Troubl, Passions, Sins, Temptations.

(a) Ut somnus
mortis, sic lectus
imago sepulchri.

1. *From Labour.* This Life is the day of the Saints Labour, and Working, his Death is the Night of his Resting. The Sun ariseth, and Man goeth forth To his Labour till the Evening. *Pf. 104. 23.* When the Sun of A Believers Life ariseth, he goes forth to his Labour till the Evening of Death. Till Evening, but no longer, for then he shall rest from his Labours. *Rev. 14. 13.* A Christian here is like quick-silver, which hath in its self a principl of motion, but not of rest, is never quiet. His Life is a continued motion, his Death a continued Rest? Here as a Ball upon the Racket, as a Ship on the Waves, a Strong man in his Race, Death brings him To his Goal, to his Port of Rest. This life is but nois, and tumult, Death is silence.

2. *Troubls, sufferings, oppressions, and these either publique or private.*

I. *Publique.* The Lord foresees a storm of Blood, and Wrath to com, in mercy, he houseth A Believer, before the Storm falls. As the Egyptians hous'd their Cattle and Servants, before that dreadful thunder, and hail came. *Merciful men are taken away*

Vidus Bressus:
If Gods Spirit
say Tru, I shall
strait rest from
my Labours:
my Soul is even
taking VVing
to fly to her
resting place.

Exod. 9. 20.
Isa. 57. 1.

from the Evil to com. This the Lord is pleas'd To promise, as A gracious Answer, and Return, To *Josiahs*, praier, tears, *Humiliation*, reformation ; viz. that he should be gathered to his Grave in peace, and that his eies should not see all the evil which God would bring upon Jerusalem. 2 Chron. 34. 27, 28.

II. Private and Personal. Man is born to Troubl, as the sparks fly upward. They, that will liv Godly, must suffer persecution. Affliction is the Lot of Gods Israel. This World ever was, and ever will be An Egypt to the Saints, and here they must expect to find most cruel Task-masters. This Life is so full of Trouble, that 'twas the Observation of *Jerom*, an Antient Father, and the Resolution of the 3d. Toletan Council concerning Christs weeping over Lazarus. *Joh.*

*Christus non
ploravit Laza-
rum mortuum,
sed ad hujus vi-
tæ arumnas plo-
ravit resuscitan-
dum.*

11. 35. That it was not so much becaus he was dead, as becaus he was to be raised up again, to feel the burthens, and afflictions of this Life. Gods *Jonahs* find this Life to be a stormy passage, A tempestuous Sea-Voiage, wherein they meet with many Whales, many Leviathans, Death sets them safe on shore, puts them into safe harbour : whilst

whilst here, the *Archers* sorely griev Gods Saints, shoot at them, hate them, draw out their Swords after them, strong *Bulls of Bashan* beset them round ; the *Plowers* plow upon their backs, they make long their *furrows*, But *there the weary is at rest*, *Job 3. 17.* There the wicked cease from troubling. No need now to fear A *Gardners* Prison, *Bonnors* Stocks, or *Cole-house*, nor a flaming *Smithfield*. Here Gods *Peter's* no more dread the *Cross*, nor *Paul's* the *Ax*, nor *James's* the *Sword*, nor Gods *Elijah's* a cursed-painted *Jezebels* bloody threats. In A Word, the whol Army of Gods Noble *Martyrs*, are here past all fear of halters, racks, wheels, *stakes*, gibbets, the most exquisite *Torments*, that either *PAPISTS*, or *DIKELS* can invent, or are ready to inflict.

Lucius to urbi-
cins, I thank
you with all
my heart, that
by death will
free me from
wicked Gover-
nours.

Cyprien, God
be blessed for
this Goal deli-
very.

3. From *Passions*, and inward perturbations, griefs, *Anxietys*. Here in this Life, the Believers pulse beats slow, and faint, his heart pants, his eies moisten'd, and his cheeks blubber'd with tears ; you may read the *Anguish* of his Soul in his Countenance. But in Death every tear dried up in the eye, wiped off the

Babylas. Now
will God wipe
away all Tears.

cheek, *All sorrow, and sighing flown away*,
Rev. 21. 4. The Saints *Baca* is turned into
A Berachah, sighing into singing, misery in-
 to mercy.

Pic. Mirand.
 Death is wel-
 com, not so
 much as an
 end of Troubl,
 as of sin.

4. *From sins, iniquities, corruptions.* Whilst
 here, the poor *sin-pesther'd Saint* cries out of
 the *Law* in his *Members*, warring against the
Law of his mind, against the body of sin and death.
 You may hear his out-cry as of a person on
 a *Rack*. *Rom. 7. 23, 24*---But now he, *that*
is dead, is freed from sin, *Ro. 6. 7.* *1 Pet. 4.*
1. Not the least spot or wrinkle left in his
 Soul. *Eph. 5. 27.* Not one *Agag* spared
 alive. Every *Egyptian* not sprawling, but
stark-dead upon the shore. The end of a
 Saints *Living* is the *Non ultra* of a Saints sin-
 ning. With this, that good *Martyr* held
 up his head, when he encouraged his fel-
 low with telling him, that my Lord of
 London, (he meant that *BLOODY Butcher*
Bonner) was sending of them there, *where*
they should sin no more.

5. *From Temptations, assaults, trialls, com-
 bates, Satans winnowing, &c.* Not an *Adam*,
 no not in the *Paradice* of the Church, but
 hath an *Eve* in his bosom. Chast *Joseph* at-
 taqu'd

raqu'd by a *Potiphar's*-Wife. A Messenger
 now and then from the lowest pit to buffet 2 Cor. 12. 7.
us. A damp arising from Satans deepest
 Mine, to choak *us*. *Anakims* To Wound,
 Daughters of *Heth* to Troubl, Daughters of
Midian to Allure *us*. Snares, *Ginns*, Traps,
Limetwiggs. Satan going about like a roaring 1 Pet. 5. 8.
Lion, seeking whom he may devour. This
 world is the poor Saints *Gymnasium*, *Arena*,
Wrestling, place. And Tho' It be the Saints
Honour at length to Conquer, yet It is, and
 cannot but be the Saints *Troubl*, thorn, pain,
 so long to *Conflict*. But now Death puts the
 Saints into so peaceabl an *Estate*, as that he
 is not only without *foil*, but *fighting*. Not
 only the *Accuser*, but the *Tempter* of the
 Brethren is cast out, *Rev. 12. 10*. Thus we
 see The *Paralel* betwixt sleep, and death
 with Respect to Rest. Let us see next,
 how they suite in

2. *Resurrection*, or *Awaking*. Natural
 Sleep is not perpetual. We sleep, and awake
 again. Believers, tho' they sleep, they
 shall arise again, as men, awaken'd out of
 sleep. This is expressed in the Words imme-
 diately following our Text. Our Friend
 Lazarus

Lazarus sleepeth, but I go to awaken him out of sleep. i. e. to rais him from the dead. The Apostle Paul is much upon this Metaphor; see 1 Cor. 15. 18, 20, 51, 52. Thy dead men shall live, together with my dead body shall they arise. Job 19. 26, 27. Although after my skin, worms destroy this body, yet in my flesh shall I see God, &c.

Death may, yea, shall prevail over the whol outward Man. Death spends both skin and reins; swallows up both flesh and bones, And yet for all this, this Total Consumption of the Body of Man, is no impediment, no barr in the way of Faith, to stop us from a firm Belief of our Resurrection. As Death shall triumph over Jobs Body, so Jobs Faith triumphs over Death. He, that believes in Christ, yea, tho he were dead, tho' totally corrupted, and consumed, yet shall he live again. John 11. 25.

I have done with the proof of our Point, the Improvement follows.

Use 1. OF INFORMATION. Is Natural Death a sleep, and no more, hence 'tis easy To *infern* not only the Truth of

Truth of that great *Articl* of our Faith, the Resurrection of the Body, but *the facility and easiness of Accomplishing it.*--- After Natural sleep men use to *awake* again. So, after Death, the Bodies of men shall be *awaked* : *i. e.* rais'd up out of their Graves to life, at the last day. And 'Tis most just, that those *Bodies*, which have been the Souls *Copartners* in doing good, or evil, should therefore *participate* in the reward, and punishment : which cannot be done without a Resurrection. But the *while* I aim at here, is the *facility* of the Accomplishing it. How easily is a living man awaked out of a shallow slumber, or deep sleep. Much more easy with God by his Almighty power, and voice To *revive*, and rais the dead at the last day. 1 *Thes.* 4. 15, 16, 17.

Use 2. Of TERROUR to, and mourning over unregenerate, unbelieving, impenitent ones, living, and dying in their sins, and lusts. Poor wretched Creatures. 'Tis *Tru*, you must dy *certainly*, and you may dy *speedily* : but Know, that your Death is
but

You must
wake again, and
when you
wake, you will
awake dead-
sick.

but *A sleep*. Those Bodys of yours must hereafter be awaked and rais'd out of your Graves at the last day ; and united again To the Soul, that both *Souls* and *Bodies* may be cast *together* into Hell Torments for ever. *Joh. 5. 27, 28. Mat. 25. 33.* Oh how well were it for such, if their Souls, and Bodies might utterly perish, and be abolished, by Death, as the Bodies and Souls of Brute Beasts. How happy is *A dead Lion* above An *ever-living-or-rather-an ever-dying* damned-unbelieving *Caitif*.

*Use 3. OF SUPPORT, AND CONSOLA-
TION TO SOUND Believers :* Precious
Souls !

1. You complain of *sad* and unpleasant lives, of dark and *gloomy* daies, of *black* and restless nights. Cheer up ye beloved of the Lord, and know, that the time is shortly coming, when ye shall lie down quietly in your Beds, and not have one *waking moment*, or distracting dream. When once you are gone down to this bed, *the grave*, when the Curtains of darkness are drawn about you, you shall never open your
eies

eies any more till the *Morning* of Eternity
dawns, and breaks forth in lustre on you.
 Behold to your Everlasting comfort, That,
 which is To others φοβεράν φοβεράτων. A *King*
of Terrors, to you is the King, or *chief* of
Comforts. what is *DEATH* to others, is
 but A *SLEEP*, a sweet sleep to you. You
 may safely play on the *Hole* of this *Asp*, on
 the *Den* of this *Cockatrice*; nay handl this
Asp it self. This *Death* that was once A
Serpent is now none, or if it be, 'Tis a
Serpent without A *Sting*. T' hath left its
sting in the side of Christ. 1 Cor. 15. 55, 56,
 57. What that foolish *Agag* cracks out *falsely*,
 you may, in holy *Triumph*, cry out, *Truly*,
surely The bitterness of Death is past, 1 Sam. 15.
 32. See how *Death* it self is even *embalm'd*,
 and clothd in such soft, and *silken* *Language*,
 that It carries even A *sweetness*, and beau-
 ty in it. 'Tis A *sleep*, no more than A
sleep.

2. *Sleep*, tho' it *chains* up the senses for
 a *Time*, yet it *dissolvs* not the union between
 the *Soul*, and the *Body*. So, neither doth
Death, the *Spiritual*, *mystical* union betwixt
Christ and *Tru Believers*; nor indeed be-

twixt Believers themselves.

I. *Not between God in Christ, and Tru Believers, Tho' Abraham, Isaac, and Jacob be dead To others, They are not so to God, Mat. 22. 32. God is not the God of the dead, but of the living.* The Relation of God to Abraham, and of Abraham to God, was as strong, *when dead, as living.* The Sleep of the Wife breaks not the *Marriage Knot* between her, and her *Bridegroom.* The union betwixt Christ and Believers out-lives Death. Tho' Death triumphs over the *Natural* union between the Body and the Soul, yet not over the *mystical* union between the Soul and Christ. Let them liv, they liv in, and to Christ: Let them dye, they die to, and sleep in Christ. *1 Thess. 4. 14. Living, and Dying, they are the Lords. Ro. 14. 8.*

II. *Nor yet between Believers themselvs.* As *Faith* is the *Evidence* of things not seen, that are *future*, So It is a clear *Reflection* on things, that are *past.* By *Faiths* ey wemay easily look on the pale face of the first Martyr, and with *Faiths* ear, Tho' he be dead, yet hear him speaking. Is a Godly
Sarah

Heb. 11. 1.

Heb. 11. 4.

Sarah dead, 'Tis possible for her surviving spiritual *Daughters* to convers with her, as tho' aliv, mark her outward *dress*, her inward *ornaments*, how she Trusted in God, and obeyed her Husband. 1 *Pet.* 3. 1. to 7. There is not A Saint of God that dies, but leaves A *glafs* behind him, in which, when ere you pleas to be Truly serious, you may behold their face, and conversation. The succeding *Jews* did so nearly convers with *Jacob*, that was dead 2000 years before, that they thought themselves to be present with him, and his God at *Bethel*. *Hos.* 12. 3, 4. By his strength he had power with God, yea he had power over the Angel, and prevailed. He found him in *Bethel*, and there he spake with us. The Holy *Exampels* of the dead, what ar they, but the Spiritual, lively monuments of the *Spirits of just* Heb. 12. 23: men made perfect, now living.

3. Sleep is A refreshing, reviving Enjoyment. A man lies down in *weakness*, sleeps, and rises up in *Strength*. Like A *Giant*, refresh't with Wine; mounts up like an *Eagl*, runs and is not *weary*, walks, and faints not : 'Tis Reported of *Anteus*, A Giant of *Italy*,

that as oft as he was *weary*, he would but *touch* the Earth, and immediately he re-bounds, and rises with renewed strength. The Death of a Believer, is like the Death of a *grain of Corn*. It dies, only to *spring up* in more lustr, beauty, fruitfulness. *Job. 12. 24. if It dy, it bringeth forth much fruit.* As by *sleep* A Believers Body is *refreshed*, so by *Death* his Body is *refin'd*. *1 Cor. 15. 42, 43.* It is sown in *corruption*, It is raised in *incorruption*. It is sown in *dishonour*, it is raised in *glory*. It is sown in *weakness*, It is raised in *power*.

We. 4. OF EXHORTATION TO TRUE BELIEVERS in General, Is your Death no more than a *sleep* ?

1. *Away then with all inordinate, immoderate, slavish, sinful* (a) *fear of Death.* 'Tis *Tru*, Death to Nature is the *King of fears*, and it hath its poisonous *sting*, with which it will wound the wicked, whom it *ushers* into Hell. But now To *prop* you up against this sinking fear of Death. Know, 'Tis no worst to you, than *FALLING ASLEEP*. Even Gods own peopl ar too too much like
foolish

foolish Children, afraid to put off their
 cloaths, and go to bed in A dark Chamber.
 All this while, we utterly mistake the case
 of our *dissolution*. We take it for An *Ene-*
my, it provs a *Friend*: There is no littl *plea-*
sure in that, wherein we suppose the great-
 est *horror*. Who is afraid, after the weary
toiles of the day, to take his *rest* by night?
 Or what is more *refreshing* to the *spent Tra-*
veller, then a sweet *sleep*. It is our *infidelity*,
 and *unpreparedness*, that makes Death any
 other than *advantage*! I grant indeed, A
 bloody *Cain*, A foolish *Nabal*, an Apostat
Saul, An intemperate *Felix*, and that *Rant-*
ing company mentioned, *Rev. 6. 15, 16.*
 may justly fear Death. The Conscience
 of Unregenerate men brings in A black
Bill of Inditement against them, and convin-
 ces them of *Rebellion* against their Lord and
 Soverain: and then no wonder, if, as ar-
 raigned and condemned *Malefactors*, they
 live in continued fear of the *Ax*, or *Gibbet*.
 'Tis no wonder, If their *evil Conscience* be To
 them like the *hand-writing* on the Wall to A
 Carousing *Belshazzar*, *Dan. 5. 5, 6.* and
 makes their countenance to change, to caus
 the

the joints of their loins to be loosed, and their Knees to smite one against another. But Believers, Through infinite Mercy, That's not your case. Death to YOU is not A summons To Eternal Death, but A gentle Lullaby, and softer Hush To A Sweet sleep, and that in order to A Resurrection, An Awakening to An Eternal Life.

2. *Adore, bless, lov the Lord Jesus for his infinite lov, and mercy To you, and All other sound Believers: in that, by his Painful, shameful, Accursed Death, he hath pluckt out the sting of Death: and alter'd both its Name, and Nature. That, which once was death, is now but A SLEEP. A Cooling, A refreshing shadow of Death, and no more. Heb. 2. 14, 15. 1 Cor. 15. 55, 56.*

3. *Carry it so, while you liv, that your Death may be A sleep, A sweet sleep, when you die. Eccl. 5. 11. The sleep of A Labouring man is sweet. The sleep of A diligent Servant, of A Laborious Husbandman, of A painful Tradesman, O how sweet is it? Oh then my dearly Beloved, whilst you are yet awake in the World, ply your oar, follow the*

the *plow*, work, and work *hard* for your God, be stedfast, unmovabl, *alwaies abound=*
ing in the Work of the Lord, for as much, as 1 Cor. 15. last.
 ye know, that, as your labour shall not be
 in vain, so your sleep shall be sweet in the
 Lord. The Lord will giv you sleep, as
 his beloved, *Psal. 127. 2. Pro. 3. 24.*
Psal. 3. 5. and 4. 8.

To make this sleep *sweet* indeed, I
 would offer these 2 things.

I. *Carefully avoid Those things, that disturb*
sleep. I do but allude. Reflect we back on
Eccl. 5. 12. The sleep of the Labouring
 man is sweet, But the abundance of the
 Rich will not suffer him to sleep. Take
 heed, that the abundance of your *Wealth*,
 with the many cares, *businesses*, and fears,
 troubles, which are consequent thereupon
Gen. 41. 19. Pro. 3. 10. Luk. 12. 16, 17.
 ---12. the fatness of diet, *gluttony*, and ex=
 cess of *delicious* fare, cause not such Distem=
 pers, as may hinder your sleep on your
 Beds, or disturb it in your Graves. I que=
 stion much, whither *Dives* his every day
sumptuous fare, did not rise in his stomach,
 after he was dead. *Luk. 16. 19. Abraham*
seems

seems to *throw* it in his Dish : v. 25. Take heed therefore to your selves, as you would hope to sleep undisturbed then, that your hearts be not over-charged with *surfeiting*, and *drunkenness*, and the *cares* of this life Now. Luk. 21. 34.

II. Sincerely follow the Blessed David home, To his Sleeping Room, Tread in his steps, imitate his Nobl Examl. Read the lovely Epitaph, which the Holy Paul hath as it were written on his Tomb. Act. 13. 36. David serv'd his Generation by the Will of God, and then fell Asleep. He serv'd his GENERATION, before he fell A sleep. Remember, Remember, Dear Brethren, and forget not, David thought it not Enough To serv his Generation, when he actually fell asleep, by letting fall som few ears, or gleanings then : No, No. David served his Generation, dispatht the greatest part of his Work, and then sweetly laid him down To Rest. O that High, that Honourable, that Heavenly, that God-like frame of Spirit of living in, and dying for the service of our Generation. This, if any thing in the World makes Saints to be like David, Men after Gods

Gods own Heart. How precious is the memory of that Blessed *DORCAS* ? How doth she shine as the *Moon* among the Stars, she, that was so full of good works, and alms-deeds which she did ! she, that left so many *Coats and Garments* for the poor, which she made, whiles she was yet living. *Act. 9. 36, 39.* Oh 'Tis *Wisdom*, as well as *Charity*, To make your *OWN Hands*, your *Executors*, and your *OWN Eyes*, your *Overseers*. Do good, All good, I had Almost said, Do All your good, whilst you liv. I own it, Brethren, I own it for A great, and serious Truth. If any man provides not for his own, especially for those of his own House or Kindred, he hath denied the faith, and is worse than an infidel. Charity, Regular charity, must, and ought to begin at Home. But it must not stop, and center There. That Stomach, that greedily takes in food, meerly to satiate, and glutt its own appetite, and not to transmit the digested food to the needy Parts, would quickly prove not so much A MEMBER, as A MONSTER. 'Tis True, You Ar *Husbands*. As such, next to God, your dearest *Wives* must hav your
E Hearts

Hearts. You ar *Parents.* Next to Wives, your Hopeful, obedient *Children* must hav your *Bowels.* You ar *Brethren,* and Sisters, and have neer, and it may be poor Relations. These do All put in for A Christian *share.* But then know, My Brethren, you hav *OTHER* Relations, which ar as near, and dear To God, to Christ, To the Spirit, as Wives, Children, Kindred ar, or can be to you! Read, and read again. *Mat. 12. 50.* And look, what e're you do to, and for these, is *filed up,* and registred, and shall be brought forth and *proclaim'd* at the Great day of Account. *Mat. 25. from 35, to 41.*

'Tis your *GENERATION*=Work. I am now pressing you to dispatch before you fall Asleep. You profess your Selvs not *Nominal,* but *Real* Sons of the *Tru-Church,* your Spiritual Mother, if so, let me Bespeak you in the words of our Lord To his Belov'd Discipl, *Joh. 19. 27. Behold your Mother.* Behold I say, and see, whether there be *any sorrow* like unto her sorrow, which is don unto her, wherewith the Lord, your displeased Father, hath for *your sakes,* and *sins,* justly afflicted her
in

in the day of his fierce Anger : *Lam. 1. 12.*
 Fix your ey upon her, and let your ey affect
 your *Heart*, and do, as your *Everlasting Fa-*
ther did, when he was just preparing him-
 self to his last sleep. *He beheld Jerusalem,*
and wept over it. Luk. 9. 41. Methinks I do,
 and surely you cannot but hear the Dole-
 ful Groans of the sinking, dying Church,
 piercing not our ears only, but hearts, in ho-
 ly *Jobs Soul-stabbing* Dialect, Hav pity upon
 me, hav pity upon me, O ye my Sons,
 Daughters, Friends, for the hand of God,
 the paw of Satan, the fangs of Antichrist
 hav touched, wounded, stab'd me. *Job 19. 21.*
 As *SUBJECTS*, your Generation Work is
 To Giv To Cesar the things that are Cesars,
 and as Godly Subjects, To GOD the things
 that are Gods. As *CITIZENS*. O pray for *Luk. 20. 25.*
 the Peace of this our English *Jerusalem*,
 poor *LONDON*. They shall prosper,
 that lov Her. Endeavour to your utmost,
 that Truth, and peace, and piety may be
 within her Walls, and your Houses, and
 Prosperity within your Palaces. *Psal. 122.*
 6, &c.

As *WEALTHY CITIZENS*, O be wise

E 2

1 Tim. 6. 18.
 Rich in good
 works, ready
 to distribute.

Merchants, and think not much To Exchange your *Bristol-stones* for *Tru Diamonds*. Make you friends of the *Unrighteous Mammon*. *Luk. 6. 19.* Do you see any poor desolate *Widows*, be you *Husbands* To them ; any perishing *Orphans*, be you *Fathers* to them ; any lean, meager, honest, industrious, poor *Houskeepers*, do not suffer them to starv for want of *Bread*, or *Work*. This, this is your *GENERATION-Work*, To the speedy and faithful dispatch whereof, what mighty Encouragement Hath the *Father of All your Mercies* given you in that grand Text. *Psal. 41. 1, 2, 3.* I could wish it *ingraven* with the point of a *Diamond* on every wealthy *Citizens* door or *glass*, or *heart* in *London*. He, that hath promised To *strengthen* thee on thy bed of *Languishing*, yea, To *make all thy bed* in thy sickness, will certainly not fail after *Death*, To Turn thy bed of *Dust* into A Bed of *Down*.

3. Is A Believers death A sleep ? This should teach us immediately to prepare for *Death*. To be alwaies ready. Sleep creeps, steals upon us in a moment. Be praierful. Be watch^d

watchful. 'Tis our Saviours great advice.
 Luk. 21. 34, 35, 36. Your sleeping by day
 is very like to prevent your sweet sleeping
 by night. Keep up in your Spirits a *present*
PREPARED posture for natures dissolution.
 See, that you have not your Oil to buy,
 when 'tis To burn. Remember the 5
 foolish Virgins. Let your Lamps be both
 Lighted, and Trim'd, and burning. Your
 Lord comes in an hour, that you look not for.
 Mat. 24. 44. and 25. 16. Paul was ready,
 i. e. prepared to be offer'd up. 2 Tim. 4. 6.
 Job is ready, and prepared. All the daies of
 his appointed time waiting, till his change com.
 Job. 14. 14. Set your houses, and hearts in
 order. Isa. 38. 1. Never rest, till you have
 gotten a Well-grounded assurance of your real
 interest in Christ, and of your undoubted
 title to Heaven through him. Fight the good
 fight. Keep the Faith. Be indeed dead,
 mortified, crucified To the World, and all
 in it. Then may you with Paul, in an Ho-
 ly Triumph, set your Foot on the Head of This
 stingless Serpent, 1 Cor. 15. 55. 2 Tim. 4. 7,
 8. and breath forth your Soul into your
 Gods Bosom, in the Swan-like Song of good
 old

old Simeon. *Domine, nunc dimittas*. Lord, now Lettest thou thy *Servant* depart in peace, and sleep and rest in peace. *Luk. 2. 19, 20.*

2. Particularly To the *DISCONSOLATE RELICT*, and near *Relations* of our *Worthy Friend Deceased*. 'Tis *Tru*, It is, and can not but be A day of *darkness*, of *clouds*, and thick darkness To you, and us. It hath pleased the *Allwise God*, To take from you *The guide of your youth*, the desire of your eies, the delight of your *Soul*, and from us, and our *Society*, A very *considerabl* Pillar. For this we do, and cannot but truly *mourn*. But yet, both you, and we must remember, that we mourn as *becomes Believers*, not as those, that hav no hope, but according To the *Apostles Advice*, 1 *Thess. 4. 13, 14.*

Something I suppose you expect concerning our dear Friend departed, I confess, I hav not the art of *embalming* the dead, And, whilst I utter any thing of them, would not willingly giv the least *occasion* To Any To cry out as sometimes they did of that great *Lawyer*, Now, Now, *He pleads*, not for the *Caus*, but his *Fee*. However, had I not been so happily prevented by that

that fair, full, proportionat character, which that Reverend, and Faithful Minister of Christ gave of him to that solemn Assembly, that waited on his Herse To his Grave, 'Tis more than probabl, that I should hav ventur'd at som dafhes at least with my Ruder Pencil, which now to do, after such an Apelles, would bee, not so much To add a gloss and lustre, as a Blot, and soil To so well drawn a Picture. And yet for All this, I should not be able To stem the Tide of my Affections, did I not greatly fear, that should I giv them the least rein, they would soon transport me into som Excesses concerning my dear, faithful, and Friendly *Gaius*. (For such He was to me and mine, from the first hour we saw his face, which is now near 23 years) which A Malevolent Capricio would not stick To censure for Paint, and Flattery. However before I Take my leav of his Ashes, Giv me leav To Tell the World, that he liv'd, and died, with a perfect Antipathy against Popish Principles, and Practises: dreaded the Return of Popery as much, if not more, than Death: bewailed and abhorred the Debaucheries of the Times and place wherein he lived. A cordial well-wisher to the best of Men and Interests. What A sober Citizen he was, and How True An *Englishman*, let the Common Council speak, amongst whom he sate for many years, and his Vote was alwaies for Truth,

Truth, and peace, and soberness both in City, and Kingdom. As for his *charity*, The backs, and Bellies of the poor Orphans of *Christs Hospital* may be instead of Tongues. to declare it. As for his *justice*, in Commerce and Trade, (that sparkling Diamond in the Ring of Christian Profession) The whole Circle of his Acquaintance, To my utmost Observation, give him this Attest, That his *Word* to Him, was as Obligatory, as His *Bond* : and what he spake with his *Mouth*, he would faithfully fulfil with his *Hand*. A false Tongue, and Ballance were both an abomination to Him. He had learnt that from the God of Truth, and Righteousness. He durst not go beyond, or defraud his Brother in any matter, as well Knowing, That his just All-seeing God would avenge that.

A Word to his Mournful surviving-half, and I shall dismiss both the Text, and this Assembly. Your nearest, dearest Bosom Friend is now gone to sleep, to sleep in *Jesus*. It cannot be long, you know not how soon, you may from Heaven be called to mingle *Ashes* with him. Whatever you clearly saw, and dearly lov'd, as Truly good in him, take it for your Copy. Never forget that good God, that gave you so large an Interest in his Heart, and Hand. Your God by Him has fill'd your Hand with power, O may the same God fill your Heart with grace, most faithfully to improve your All for him, who have so graciously received your All from Him. Fix, and keep your eye steady on *Luk. 12. 48. FINIS.*